VOL. XIX. NO. 4

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

APRIL, 1875.

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BEST FAMILY CHRISTIAN JOURNAL.

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TRUE TO ITS NAME.

ALWAYS WIDE AWAKE AND PROGRESSIVE.

ITS MARK SET AHEAD FOR 1875.

The new Publishers are receiving many warm assurances of the successful management and increased interest of THE ADVANCE during the year past, and with important additions to the editorial corps, the increase of eminent and highly desirable contributors, and the addition of several departments, interesting to all Christian workers, they propose to make the paper during the coming year second to no religious journal of the country.

THE ADVANCE will, as heretofore, give special attention to its department of RELIGIOUS INTELLIGENCE, which is already more compact and complete than that of any other religious weekly. Its CHILDREN'S PAGES are always popular with the young folks, equalling, during the year, both in quality and amount, almost any of the juvenile magazines. In its LITERARY DEPARTMENT will be found discriminating notices of recent books, reviews and magazines, with the latest gossip in literary circles.

In "AROUND OUR TABLE" we make room for suggestive extracts from correspondence, and for the best and timeliest of those briefer articles which we cannot use in the limited space allotted to special contributors. It is open to the choicest of the independent convictions, fresh statements, pertinent facts and ripe opinions that our friends shall bring to it.

In the MARKET REPORTS we concentrate the latest quotations from best authorities.

Its TOPICS OF THE TIMES discuss current events in the light of Christian good sense. Its HOME HINTS furnish useful practical suggestions to the housekeeper. Its COLUMN OF TRIFLES is carefully prepared on the principle that "a little nonsense now and then is relished by the best of men." Its selections under the head of CHRISTIAN LIFE give the choicest religious reading to be found in current literature.

We have added several departments—among them one of

POPULAR SCIENCE,

Consisting of popular scientific essays, alternating with a column of newsy paragraphs, giving fresh facts and gleanings from the scientists. These will be prepared by Prof. A. S. Packard, Ph. D., who combines the rare qualities of popular expression with those of a most thorough and successful investigator. This feature will be particularly attractive to the young folks during the coming year.

FINE ARTS.

A series of fascinating and instructing essays upon subjects relating to drawing, painting, sculpture and the fine arts in general, will be commenced by Prof. J. F. Weir, the accomplished artist who has so successfully organized the *School of Fine Arts* at Yale College.

Another department,

"CHRISTIAN WORK,"

will carefully report the doings of the Young Men's Christian Associations, and other active evangelistic workers.

But chief among its accessions for the coming year, is that of PROF. S. C. BARTLETT, D. D., to its *Editorial Corps*.

The careful scholarship, the Biblical knowledge and the experience of foreign travel thus made available, will surely attract the attention of our readers.

Among other distinguished *editorial* writers for 1875, we may specially mention WASHINGTON GLADDEN, until lately an Editor of the *Independent*, and also well known as a fascinating Lyceum Lecturer.

With satisfaction also we announce that for the coming year, the press contributions of PROF. DAVID SWING will appear under his own name *exclusively in the columns of the* ADVANCE.

One of its most popular features we anticipate will be a SERIAL STORY, by REV. E. P. ROE, author of "Barriers Burned Away," and other works of marked merit.

Such are a part of the attractions added to columns already filled by such writers as John S. C. Abbott, Elihu Burritt, Pres. Noah Porter, D. D., Gen. F. A. Walker, Rev. L. W. Bacon, T. M. Post, D. D., Prof. Austin Phelps, J. E Rankin, D D., Grace Greenwood, Hon. S D. Hastings, J. M. Gregory, LL. D., Prof. J. T. Hyde, D.D., Fred. Douglass, Pres. J. H. Fairchild, D.D., Hon. Wm. Windom, Prof. Tayler Lewis, Wendell Phillips, Pres. G. F. Magoun, D.D., Rev. C. D. Helmer, Lyman Abbott, T. L. Cuyler, Hon. Schuyler Colfax, Mary Clemmer Ames, Prof. Samuel Harris, LL. D., Pres. J. M. Sturtevant, Prof. G. N. Boardman, D.D., G. M. Towle, J. P. Gulliver, D.D., Prof. Julius H. Seelye, D.D.

Such names will speak for themselves.

OUR PREMIUMS.

We aim to make the ADVANCE a paper which acquaintance shall recommend, and which carries its value in itself—we desire to put all resources into the *columns* of the paper rather than into chromatic bonus.

Five thousand dollars ($5,000) we propose to give, as we have the present year, in our *Sunday School Supplement*, the

ILLUSTRATED BIBLE STUDIES.

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Three Dollars per Year, in advance, covering postage, will therefore be the price, excepting *clergymen*—to the latter $2.20 (20 cents for postage.)

American Missionary.

VOL. XIX. APRIL, 1875. NO. 4

AMERICAN MISSIONARY ASSOCIATION

RECONSTRUCTION AT THE FOUNDATION.

Ten years ago, the surrender at Appomattox closed the war and sealed the doom of slavery. Then began the work of reconstruction. The measures were planned boldly and have been pressed forward steadily, but with how little success the disturbed state of the country sadly attests. The South is poorer than at the surrender, and has in no one of these ten years been free from local and serious disturbance. Thoughtful men at the North are perplexed; deeming it equally unsafe to do more or to do nothing.

At no time since the war ended has the conviction become so prevalent, or sunk so deep into the hearts of the American people, that the foundation of the difficulty has not been reached. This is a hopeful sign, for so long as Congressional enactments or party successes were deemed sufficient, nothing else was thought of—indeed an apathy, partly the reaction from the overstrain of the war, had fallen upon the whole North in respect to the South.

But there comes now the feeling into more and more distinct conception and utterance that the nation has been busy only in the reconstruction of the superstructure, while the incoherent materials at the foundation were untouched. At the bottom of all the trouble lie the antagonism of races, the ignorance of the blacks, and the prejudices of the whites. No pinning together of the frame work above will conceal or remedy these deeper defects. These are embedded in the *minds and hearts* of men, and the ignorance of the one, or the prejudices of the other, can only be overcome by education and the removal of the sources of irritation. If the blacks and the poor whites can be cultured and fitted alike for private prosperity and public duty, they must and will come to cherish respect for each other, and if the educated whites shall see the North earnestly and successfully engaged in this unselfish and Christian work, they will not be slow to recognize the motive and join in the labor, for with all their prejudices and past hatreds the Southern people are generous, and when once the tide of their better impulses sets in the right direction, we may expect it to flow with a sweep of characteristic enthusiasm.

That the North is beginning to understand the inefficiency of the mere Congressional and party measures of reconstruction, and to call for that which is more thorough, we have very decisive evidence. We cite in proof the pregnant

utterances of GEN. HAWLEY, of Conn., on the floor of Congress, in the recent discussion of the "Force Bill." His words were:

"There is a social and educational and moral reconstruction of the South needed, that will never come from any legislative halls, State or National; it must be the growth of time, of education and of Christianity. We cannot perfect that reconstruction through statutes, if we had all the powers of the State Legislature and of Congress combined. We cannot put justice, liberty and equality into the hearts of a people by statutes alone."

When such sound utterances become familiar to the Northern ear and heart—and we feel it our duty to press them—it will not be long before the sound judgment and practical efficiency for which the North is so celebrated, will reveal themselves in measures that shall more and more cheer the black man, and more and more win the confidence and coöperation of the Southern whites.

LEGISLATIVE APPROPRIATIONS.

In the last number of the "Missionary" we referred to the danger of the repeal of the law making the appropriation of $8,000 annually by the State of Georgia to the Atlanta University. We then expressed the hope that the effort would fail, and it now gives us great pleasure to state that the law has *not* been repealed. When the bill for the repeal came before the House of Representatives, there was but one vote in its favor! We mention this fact in no spirit of triumph, but with sincere respect for the wisdom and justice of the Legislature of Georgia which thus recognizes the duty of educating the colored citizens of the State, and in this way extends the hand of fraternal coöperation to Northern laborers in that great work.

We are gratified to learn, also, that the grant of $4,500, heretofore made by the Legislature of Mississippi to Tougaloo University has been renewed. Some fears were entertained that this might be withheld, but the danger has passed away.

In this connection we refer to the article published elsewhere, in these pages, detailing the very satisfactory visit of the Committee of the Legislature of Virginia to the Hampton Institute, and the cordial endorsement and sympathy which were then renewed towards that institution.

Thus from these influential States, we gather evidence that the colored people are recognized as entitled to education, and that the coöperation of Northern friends is welcomed. Temporary excitements, threatening this great object, may arise from time to time, but we believe that the far-seeing, patriotic and influential citizens of the South are coming more and more to see the inevitable duties which the new situation demands, and to accept them with sincere purpose of fulfilment.

POPULAR OPPOSITION TO EDUCATION IN THE SOUTH.

The statements in the preceding article are guarded—expressing the belief that the wiser and better citizens of the South are favoring the education of the colored people.

It is not to be denied, however, that a strong hostility exists to the imposition of taxes for this object. There are many reasons for this—the poverty of the South, the want of familiarity with the idea of popular education, and the fear of the political and social equality of the negro. To this is to be added the massive, negative, opposition that resists change, and especially any change that would alter the status of the negro.

Our teachers and others find evidence of this in many localities—as may be seen in several of the letters from the South which we publish to-day. These facts indicate that a great work is yet to be done, and that Northern patriotism and Christianity have only begun to discharge the great obligation we owe to the ex-slaves and the South generally, while the indications of coöperation among the more thoughtful Southerners, show that the work thus far is not in vain, but is appreciated, and is a call for still more active efforts.

FINANCES.

By referring to our published receipts in this number of the "Missionary," our friends will see that the receipts from churches and individuals (excluding those from the South and specials,) are about as they have been for the last three months —enough to call for gratitude towards those who have kindly remembered us in our straits, and yet not sufficient to cover our wants or withhold our renewed appeal to those who have not yet come to our help.

THANK OFFERINGS.

Some years since, at the close of one of the periodical panics of the country, a gentleman was called upon for a donation to a benevolent enterprise. His gift was larger than the solicitor expected, and he said in bestowing it: "This is a thank offering to God. My property has been in jeopardy, and I feared I should lose it all, but a favorable turn has saved it, and I wish to express my gratitude."

In the panic through which we are now passing the donations to benevolent causes have largely come in the spirit of self-denial, and many gifts have been withholden because "men's hearts were failing them for fear." But now wise and far-seeing business men are predicting the dawn of a better day as close at hand. If that "good time coming," which has been so long and anxiously waited for, shall actually appear, will not many of God's dear children, saved from loss or ruin, be found testifying their gratitude by remembering the cause of the Master with liberal gifts?

RESPONSES.

Our friends continue to send us kind words of cheer, accompanying their special contributions in response to our appeals. We give below a few extracts forwarded to us from our Chicago office.

"I had thought my small annual mite of last fall would have to answer for the year; but I cannot resist the appeal of the society for additional help. May thousands be like minded, and the faithful teachers will not be called from the field. This work of the Master must move on."

A pastor who called on his people for an extra contribution, says:

"I trust God will move the hearts of His people so the work shall not suffer at all."

"Please find enclosed $10. I would that it were ten times as much, but in time of need every little helps, and it goes with my hearty prayers and good wishes."

"Enclosed I send $15. I have waited some weeks for the church to act as a body, but will wait no longer as some one may suffer by the delay."

"I sent on my annual subscription last fall, but subsequently learned from the annual report the wants of the Association; and still further, the fact that our church has failed to make a collection for the cause this year. I have felt quite uncomfortable, and will relieve myself a little by sending $5. May God speed the good work."

REV. O. H. WHITE, D. D.

THE FREEDMEN'S MISSIONS AID SOCIETY of Great Britain, is anxious to press forward more earnestly in the work of the evangelization of Africa, especially through the instrumentality of the ex-slaves of America. That Society sustains the closest relations with the AMERICAN MISSIONARY ASSOCIATION, and has invited the Association to nominate a secretary as successor to Rev. Dr. Healy, who has returned to this country. The Rev. O. H. White, D. D., of New Haven, Conn., has been appointed to take that office, and will sail for London about the first of April. He has shown himself to be judicious and successful in the management of affairs, and well fitted for the new position. We commend him most cordially to the confidence and coöperation of the friends of the colored race across the water.

"SHE HATH DONE WHAT SHE COULD."

A Missionary Quilt Donated and for Sale.

A home missionary has sent us a silk log-cabin quilt which his invalid wife wrought during her sickness—to be sold for the benefit of the Freedmen. This quilt is a fine specimen of skilful needlework, and has taken prizes at every fair at which it has been exhibited. Taking time into consideration, at low wages, the quilt is worth $200. It can be sold, however, for less, and the purchaser will not only have in his possession an illustration of the patient industry and charitable purpose of a humble worker for Christ, but will have as well the assurance that he has aided our work at a critical time. We hope we may have many generous offers for the quilt, and we shall be happy to send it to the person who, for the Master's sake, is pleased to make us the most liberal proposals.

LECTURES ON AFRICA.

Rev. G. D. Pike while in Great Britain, and especially on a trip to Egypt, became interested in the problem of African civilization as connected with the evangelization of the emancipated slaves in America. He made himself acquainted, as far as his time would permit, with the literature of the subject, and, on his return to this country and while visiting the South, delivered some lectures to the colored students of our institutions.

Since then he has prepared his lectures more fully, and is now delivering them on week evenings, in connection with his labors as District Secretary of this Association. As showing their scope, and to call renewed attention to the importance of the topic they present, we give quotations from some newspaper notices. Christian people of this nation are not fully awake to the providential indications calling us to prepare many of these ex-slaves as missionaries to Africa. In this respect we are far behind our brethren in Great Britain.

From the Willimantic Journal.

"The lecture of Rev. Mr. Pike of New York, at the Congregational church, on "The Slave Hunting Grounds of Tropical Africa", is worthy of a more extended notice than our limited space, last week, allowed.

Mr. Pike presented a brief running history of the slave traffic in that country, and of the various plans adopted for its suppression in spite of all these efforts, the great extent of the inhuman commerce at the present day.

It would be a surprise to many people to know how extensively this unnatural business is carried on. In suppressing the wrong there is a great work yet to be done, and the American people will not be guiltless if they fail to take part in it.

They are not released from this obligation because slavery has been abolished here, for by this very fact they are provided with the best of means for the liberation of Africa.

The lecture serves to correct many opinions as to the people of that country. They are not respectable gorillas and races somewhat advanced towards the white man, but they present fine specimens of men well developed physically—noble in their bearing and revealing capabilities for the highest intellectual and social culture.

The lecture also showed that Africa abounds in resources of vast wealth. It is not a barren waste, fringed around the edge with a race of blacks hopeless for civilization, but the farther you penetrate into the interior, the country becomes more like a garden, and in like degree do the people show themselves to be of a superior order. It would seem that this land, so long regarded as the desolation of darkness, is capable of becoming the most productive country on the globe. Were our energies turned in that direction, a valuable commerce might be established between America and Africa.

Mr. Pike revealed clearly this fact that the Freedmen of the South are the people to carry the gospel and Christian culture into Africa, thus opening that vast country to the world, giving expansion to commerce and extension to civilization."

From the Hartford Post.

"HIGGANUM. LECTURE.—On the evening of the 7th, the Rev. G. D. Pike, District Secretary of the American Missionary Association, gave a very interesting and instructive lecture in the Congregational church, upon the slave hunting grounds of Central Africa, occupied, it is estimated by some fifty millions of people. It is a very productive country, most desirable for the interests of trade and commerce, yet a country, in which the Anglo-Saxon is very short lived, but adapted to the negro. In this region the slave trade was never more prosperous than at the present time.

By sending the gospel with the implements of a Christian civilization there, this people might be elevated to a position of usefulness and happiness to themselves, and to the great advancement of trade and commerce throughout the world.

The relation of the schools and colleges of the south for freedmen, to the opening in Central Africa, for civilizing that people, stopping the slave trade and promoting commerce, were set forth very clearly. It was an admirable lecture that would be interesting and profitable for any community to hear. It sets forth in a practical form the lessons to be learned from the late interesting works of explorers in Central Africa.'

REV. MR. POWELL'S LECTURES.

The trip in the South, taken by Rev. James Powell, our Chicago District Secretary, has not only been of value to him in his usual presentation of our cause in the pulpit, but he has thrown some of his observations into the form of Lectures for evening services. These are interesting large audiences, as we judge from some newspaper notices that have come to us. We abridge one of these sketches for the sake of the information it contains.

"In the First Congregational church in the evening, Rev. Williston, pastor, a very able discourse was delivered by Rev. Mr. Powell, Secretary of the Northwestern Division of the Missionary Society for the South. The attendance was very large and the audience were evidently much interested. His discourse consisted of a very interesting account of the condition of the people in the South. He drew a very painful picture of their condition, and those who heard this discourse could not help but deplore the state of affairs in the Southern States. The speaker claimed that evils that exist in those States to-day are the result of their previously enslaved condition, and what the South needs is the school and church; he said that the hundreds of colored ministers in the South are not able to read or write; he cited one instance to illustrate their ignorance, which occurred in Alabama. A Baptist clergyman submitted the names of three members of his church whom he thought qualified for the office of Deacon, to be acted upon by his congregation, and when he called for the vote it was in this wise: "All those in favor of dese three men to act as deacons of this church please stand up and rise." To this a great number arose. He then asked those opposed to stand up and rise, in response to which one brother in the back part of the room arose. To this the preacher demurred. Said he, "wh-wh-wha' you standin' up fo'?" "Case I object to dese men case dey don't know how to read de Bible." "Do you know anybody heah that can read de Bible?" "No." "Can you read de Bible?" "No." "Well, wha' you standin' fo' den; sit down!" The dea-

cons were duly installed in their offices, and the preacher prayed that even in their extreme ignorance, as they were the best they had, God would so guide them that they would be a benefit to religion and the church. The speaker further stated that ignorance in the South is not altogether confined to colored people; the poor whites, it would appear, are as ignorant as colored people, and as lazy and indolent. An incident was then related of a Northern man who while in the South went to see a cotton gin operated, and by his innumerable questions about it provoked the following: "You Northerners are always asking questions." He closed by the assertion that nothing would tend to build up the South with greater rapidity than the establishment of schools and churches. A movement was placed on foot to raise a fund in furtherance of this object."

FREEDMEN.

VIRGINIA.

Visit of the Legislative Committee to Hampton Normal and Agricultural College.

(Reported for the Richmond Whig.)

This college, founded a few years ago by donations, mainly from Northern men, who had a real regard for the intellectual and moral improvement of the colored people of Virginia, was recently visited by the Committee of Schools and Colleges of the General Assembly. Colonel B. H. Magruder, chairman of the House committee, and Dr. McRae, on the part of the Senate, together with Messrs. Gardner of Hanover, Morrison of Rockbridge, Gaines of Charlotte, Round of Prince William, Pendelton of Goochland, Hudgin of Caroline, Clark of Campbell, Lybrock of Giles, and Webber of Roanoke.

The State a few years ago appropriated about $100,000 to enlarge its operations. This, in addition to about $150,000 donated by individuals, constitutes the endowment of the institution, and they have now two large buildings admirably arranged, and erected in fine taste, besides other smaller tenements sufficient for the accommodation of some 240 students.

They have a farm of some 180 acres, cultivated entirely, and in good style, by the pupils, and an orchard of 3,000 select trees. One of the buildings, Virginia Hall, has been constructed at a cost of $80,000 within the last eighteen months. The school is designed to instruct colored persons in all the branches of a thorough English education, and to fit and prepare the pupils to become teachers of their race, on the most approved methods of imparting education, and at the same time they are required to take part in the agricultural and mechanical labors of the farm and mechanical departments, so as to habituate and prepare them for the great industrial pursuits of life, and being paid for all the work they severally do, the cost of their education is materially diminished.

OUR PARTY LEFT RICHMOND on the 16th instant, some twenty in number (including the wives and daughters of several members of the committee,) on the splendid and capacious steamer "Old Dominion," of the New York and Virginia Old Dominion Line, commanded by Capt. Walker.

This line most kindly and liberally tendered any of their boats to the committee for the trip. And most courteously and gracefully did Capt. Walker and his officers discharge all the offices of hosts, rendering the trip every way agreeable and delightful.

Upon the arrival of the party at Portsmouth we were met by Gen. Armstrong, Principal of the college. The United States steamer Snowdrop was placed at our disposal by Commodore Stevens, for visiting the Fort, Hampton Roads, &c., and the party reached the school about 10 o'clock A. M.

They at once proceeded carefully to examine the building, the mode of keeping accounts adopted by the treasurer, and the entire working plan of the school; attended the recitations of the classes, observed the method of instruction, and were greatly gratified at the capacity and progress of the students in moral philosophy, mathematics, geography, and other studies. They were especially and pleasantly impressed with the admirable manner in which each one and all had been taught to *read* (that grand accomplishment in which so many of our race are so deficient,) pronouncing every word with clearness and distinctness, paying strict regard to punctuation and emphasis, and showing that they were reading "with the spirit and understanding also." Not only General Armstrong and General Marshall, but all the teachers, seemed to have their hearts in the work, and to be well and fully qualified and fitted for their tasks. The whole bearing and

DEPORTMENT OF THE PUPILS

were just as they should have been, and there is a method and system in all their movements and proceedings that impress most favorably.

After visiting all the classes, the pupils and teachers were collected into one of the large halls, and after a few remarks of welcome from General Armstrong, Colonel Magruder, chairman of the House committee, addressed the school in an earnest and impressive manner. After expressing the high satisfaction of the committee with everything they had seen and examined, amongst other things he urged them to give no heed to the poisonous whispers of evil-minded persons who would endeavor to instil into their hearts distrust of, and hostility to, the whites. He bade them look at *the facts*, which proved conclusively the care and interest that Virginia took in the moral and intellectual progress of the colored race. Our presence here, he said, leaving, at this busy period of legislative work, our posts to look into and examine the affairs of this college, proves the concern of the Legislature in your well-being.

Colonel Magruder was followed by Dr. McRae, of the Senate, Dr. Clark, Mr. Morrison and Mr. Round, of the House of Delegates, in pertinent and eloquent remarks.

At night the band of the artillery school at Fortress Monroe, accompanied by the accomplished General Barry, gave a concert at Virginia Hall, intermixed with vocal music by the educated and trained pupils of the institution. And if the criterion of best music is that which most delight the ear and impresses the heart, then was this concert the finest music we ever listened to —far excelling, in our judgment, any artistic performance we ever attended.

About 1 o'clock A. M. of the 18th, we left Hampton for Norfolk, where we were the guests of the institute, and at half-past 7 o'clock we left for Richmond, thus closing a most agreeable and instructive visit, with feelings of deep interest and sympathy with the work of the college, assured that General Armstrong and his corps of able assistants are destined to play an important part in the education and moral growth of the colored race, and with good hope in the future of that race, if they will set their hearts and minds to the task of duty, profiting by the means of improvement they enjoy.

TENNESSEE.

From Mr. A. J. Steele, Memphis.

A Teacher's View—Early Enthusiasm of Blacks—Present Danger—Aim of the Whites—Speech of Jeff. Davis.

The February number of the "Missionary" was received and read with a great deal of interest. The workers

here at the front appreciate, as no one else can, the truth of the statements made in the second article of this number. For reasons that are every day gaining force, the educational work at the South should be increased and not diminished.

Immediately after emancipation the one desire felt and expressed by the colored people was that of securing something of an education. From the old man and woman of fourscore to the child, this desire was equally strong and consuming. It was thought by all that education, to be had almost for the asking, was the Aladdin's lamp that could speedily command all things, but time and experience have modified these great expectations; the truth is dawning and with disappointment and discouragement to some, that the process of education is a slow one, requiring great patience and persistence, and that finally, after being once secured, it does not bring all respect and ease and every thing else to be desired.

Whatever else, good or bad, may be said of the race, they can not be classed as the clearest of reasoners; they are too often ruled by a purely animal instinct common to those long deprived both of right and knowledge, and if education has been misjudged and looked upon as a sort of mercenary necessity, is it to be wondered at? Now that these people are coming to see something of the true value of real culture, and of the difficulties to be overcome in securing it, what little help they have had heretofore, in the days of enthusiasm and blind zeal, must not now be withdrawn. The time with them is a critical one. On the one hand they plainly see the difficulties of developing a strength for ages repressed and kept under, and the discouragements of competing with a dominant race, shut out as they are from most of the avenues of useful and independent effort; on the other hand, all their surroundings urge them to be content with such a condition as was indicated by Jefferson Davis, in a speech made here last summer, soon after the Trenton massacre in this State. In substance he said: As our servants were you not trusted, generally well cared for, and content? and did you not respect and trust us in return? And now as employés, not as equals, we are ever ready to treat you with that kindness that shall encourage confidence.

No one acquainted with the genius of the Southern people can hope that they will generally contribute to the permanent establishment of public schools. It is sadly true that as political control of the State passes into the hands of the Whites, the little progress made in the establishment of free school systems is often retarded, if not entirely stopped. It is notorious even here in Tennessee that the large property owners almost as a unit oppose taxation for the support of schools.

Every indication seems to point to the fact that for a long time in the future, the colored race need expect little help from the public schools; their reliance must be on their own efforts aided by friends at the North.

Our normal schools and higher institutions are each year sending out a few prepared and partly prepared teachers, who engage in teaching public schools, where they can be secured, or subscription schools where public schools are not sustained, and on this plan, and through these agencies, this country will much sooner and more certainly be redeemed from misrule and ruin, than by all the laws that Congress can pass. Teachers must be sent forth from our schools with the love of God and their race in their hearts, earnest and willing to work, and who will by their lives and teachings leaven this whole mass of ignorance and vice with the principles of the religion of Christ.

To curtail or cripple the Association's

work in the South, is to cut off this supply of teachers to the same extent, and to do this is but "laying up wrath against the day of wrath" for our whole country, and especially for this Southern part of it, which has already suffered so greatly.

NORTH CAROLINA.

From Miss Ella E. Roper, Wilmington.

Preparing Colored Teachers.

Our hearts were gladdened last Sabbath by the intelligence that hope in Christ had come to the heart of one of the members of both Sabbath and day school. She is a very pleasant, attractive girl, in whom we have felt much interest, and from whom we expect something in the future as a teacher. Some of our pupils are doing an excellent work at present in the country, on all the days of the week. In one case, a very fair knowledge of the common branches had been obtained, to little purpose apparently, as there was no desire to use it, in meeting the great need of teachers. In course of events, and after no little hesitation, the young man was led to take a school in the country —and now seems entirely absorbed in his work. In a recent visit to the city, he was able to tell us not only of his success and happiness in the public schools, but also of a pleasant Sabbath gathering for which he gladly received books and papers. It was gratifying to us to know that while he is not a professing Christian, he has learned that Bible instruction must go hand in hand with all other.

SOUTH CAROLINA.

From a Teacher in Charleston.

Busy Workers—Enthusiasm Transcient —Human the same Everywhere.

Little noise has been heard from us in Charleston; but if we have not buzzed it is not because we have not been busy bees. School furnishes a great deal of employment for time, outside of the regular school hours. When boys and girls have all departed, leaving the halls of learning to vacant silence, in the Home next door, the teachers sit bending over books, papers and pens, or cogitating new plans. Our principal, with his double duties of school and church, works sometimes to the verge of danger. Our teachers are faithful followers of his example.

During this long season of short days we have had to dovetail our duties in the nicest manner, in order to fit them into the allotted time. Another cause for silence—at least in the case of some of us—has been the fear that letters not freighted with encouragement would not do good service. But the truth is, every good honest pen down here knows that unless it be dipped into fancy, instead of into fact, it cannot draw sketches of charming and inspiring beauty.

It is natural that after the long fast many hasten eagerly to the feast. Thus was it after the war when a people long deprived of mental food were bidden to come and take, "without money and without price." Now this keen appetite is gone. Now colored boys and girls do not love learning more ardently than do white boys and girls; but the former, as much as the latter, must be entreated and impelled to seek their own good.

These discouragements are found in still more sorrowful abundance in the moral sphere. But at this we must not be surprised, "as though some strange thing had happened unto us;" for surely the same experience is common to all who are engaged in any good work—in all latitudes,

> "From Greenland's icy mountains,
> To India's coral strand."

None can do more than to dig diligently into the often hard human soil, and drop in some tears also as the seed is dropped, raising prayer with hope, to

Him who has bidden, "In the morning sow thy seed, and in the evening with hold not thine hand."

ALABAMA.

A STRONG APPEAL.

From a Teacher in Talladega College.

We think any one who reads the following recital of facts will feel a strong inclination to put his hand in his pocket and give something towards aiding this earnest student-preacher.

Shall he leave the Class?

Howard came in from the country. His people told him 'twas wrong to come to school. He said—right or wrong he should come.

He walked fourteen miles every day to come to school, and came till his shoes wore out. Then he stopped and went to work. He is a circuit preacher. He has five churches. Each member has agreed to pay him twenty-five cents. Sometimes he has meal in his house to eat—sometimes molasses. He says he is going to take a wagon and go out and collect his salary—take his pay in chickens, flour, etc. A few days ago a pastor in the East sent down a book to be given to some young minister. I told him he might keep it, and take it home for his own. The new, pleased, grateful expression on his face will not soon be forgotten!

He is a very earnest student! He comes to school as long as he has any thing to eat, and then stays out and works. To-day he was not in the class. When I reported his absence to our pastor, he said he had a law-suit about the crop he had made this year. None of his witnesses came, all the witnesses on the other man's side came, so he was adjudged $11 for his corn. He had expected $50. All his cotton is lost too! Now he must leave school. What a pity! This ex-slave has preached. He has the test of experience. Don't you admire the earnest, manly spirit of this Freedman, in coming, as a little child to study? What think you of his thus striving to learn, that he may help his people—may be to them a true intelligent minister? He wants to make the most of himself in this his first and late chance to study. He had just moved his family to Talladega, and rented a room that he might become a member of the theological class. He had just made a real good beginning, and gotten a fair start in the theological department. His appointment last Sunday was twenty miles away. Now for the lack of a little money must *the work* loose Howard, our native helper?

From Miss M. F. Wells, Athens.

"Hard Times" in the South—Pupils driven from the School into the Street—Hope in the Young Colored Teachers.

The extreme pressure of "hard times" bears severely on this people. Since the November elections many have been without their usual work, and thus the struggle for life has been harder than at any time since the war. Many, for lack of books and suitable clothing, cannot avail themselves of school privileges, and we are forced to look on the pitiful spectacle of boys and girls upon the street clothed in rags, and growing up under the influence of ignorance and iniquity.

These things, and many more of a like nature are, to us, a dull, dead weight, and were it not for our abiding faith in the Almighty arm, our hearts would sink within us. But He who sweetened the bitter waters of Marah, and divided the Jordan before the host of Israel, is able to deliver even these poor outcasts, and we pray that the hearts of Christians, North and South, may be moved to more earnest and efficient work for their elevation.

Having glanced for a moment into the land of dark shadows, we gladly turn to sunnier skies, for we have indeed very much to encourage us, and make perpetual jubilee in our hearts. A goodly company of our best students, young men and women of rare promise, are giving themselves to the work of teaching, with a devotion, a spirit of consecration, that is a silent but powerful rebuke to all luke-warm, faithless ones, who do not rise to the grand privilege of doing all possible good with their rich dower of talent, learning and accomplishment—who do not consecrate themselves, their money, their influence to the lifting up of humanity, as God has given them opportunity.

From all quarters come words of cheer from our student teachers. Though they are met by many difficulties, and have hard battles to fight, yet they are full of courage, and their enthusiasm is an inspiration to us, in the work of preparing more laborers for the Master's vineyard. The fields are white, but only here and there a laborer.

Could our Northern friends see the need, and realize the danger, that threatens this people, and, indeed, our whole land, their great hearts would burn within them, and there would be such a pouring out of money, prayers and earnest Christian effort, as would speedily rescue this people from the bondage of ignorance and its attendant ills.

If now that they are free, we with hold the light of intelligence, and do not afford them opportunity to fit themselves for the responsibilities of citizenship, it were almost as well for them and us that the horrors of the old system were restored.

TALLADEGA CONFERENCE.

This ecclesiastical body met in one of the young churches founded by the teachers and pupils of Talladega College, by means of the *tent preaching*, which we have had occasion to mention several times. One of the teachers of the College furnishes us with this life-like sketch.

We went out thirteen miles with mules and a lumber wagon. It was a pleasant ride. We reached the Alabama Furnace just in time for the afternoon meeting.

There is a new church—a cosy, pleasant one, built by the people and our students last summer. Most of the meeting was taken up with the question: "How shall our young colored ministers live?" There isn't much money in the country. They are ready to give their time to the work. How then shall they be supported? One said: "If I raise little, I will give a little." From one and another the replies came: "I can give a chicken;" and "I, some corn;" and "I, a bushel of potatoes;" and "I can bring one egg, if I can't any more;" and "I will pull fodder for the minister's cow; and if he hasn't any cow, I will give shucks to help him buy one." One said, "Let us do this once a month;" and from another part of the house came the quick reply, "but the minister must eat more than once a month; let us do it every week." One suggested giving all the eggs one hen should lay; and that one row of potatoes be the Lord's potatoes.

This meeting met my ideal of the Missionary Herald Meetings, when the natives give rice, etc., for the Gospel. The mission church at Alabama Furnace was organized six months ago, and since that time their contributions in money have averaged one dollar a piece for each member for the ministry.

We were not less surprised than pleased by the turn the meeting took on this vexed question, for it had not been previously planned. At the evening service four of the Talladega students were examined, with a view of approbating them to preach. They were examined on the reasons for believing in the existence of a God; his natural and moral attributes; justifica-

tion, depravity, atonement, incarnation, inspiration of the Word; the call to preach the Gospel; their own personal call and consecration to the work. John created a ripple of amusement in the congregation, once and again, by turning to his teacher, "Am I right?" These four, viz., Albert Brown, John McLain, Thornton Benson and Wyatt Fuller, received the hearty and unanimous vote of the Conference to be licensed to preach for one year.

The Sabbath morning prayer-meeting is a memory that will not grow old quickly. After it our pastor taught what the present life and its memory has to do with the future life. When the house seemed full, several times in the course of the services, we concluded that the usher had been a packer of cotton in slavery times.

After dinner one man signed the temperance pledge, and that night was inquiring the way to Christ. After the examination Saturday night, Yancey went four miles in the rain, two and a half miles further on Sabbath morning in the storm, to invite friends to come to church. They didn't get back till noon, and they said they were glad they came to church.

The day was closed with the Lord's Supper and a fellowship meeting. Six or eight ministers were present of several denominations, and better than that, every minister took part. They said we know we can't teach our people the truth the best way, but we want to study and learn.

One asked if we couldn't have such a meeting every day? It was voted to have fellowship meetings at Talladega and at our four mission churches in turn, once in six weeks, for the rest of the year. One who has been thirty years in Alabama says: "I know of no minister in that part of the country who was not present at the meeting." I know of no delegate who did not receive three or four invitations to meals, and to stay all night. If we will only go out after the people, we need not be afraid they will not want us to come. They are hospitable. The people do want us to come. I know of no better work in the country.

RESOLUTIONS OF TALLADEGA CONFERENCE.

Resolved, That our churches be advised to take up weekly collections by envelopes for the support of their ministers, and that we advise that every member bring an offering every Sabbath, and if they have no money, that they place cards in the envelopes, on which shall be indicated the amount of corn, wheat, chickens, eggs, or the like, that they will give. Also that a committee be appointed by the moderator to prepare the cards and envelopes, and bring the matter before the churches, and report at the next Conference.

Resolved, That we recommend that the churches of this Conference labor more directly to teach the older people to read the Bible.

Resolved, That this Conference recommend fellowship meetings among their churches.

MISSISSIPPI.

From Prof. L. A. Darling, Tougaloo.

Encouraging outlook for the State—School Prosperous — Graduates Sought as Teachers—Death of a Good Man—Orderly Funerals.

Our friends at the North will naturally inquire, What is the outlook in Mississippi?

I answer, It is full of hope and promise. This State is pursuing a more liberal policy toward the colored people, and the result is, they are leaving other States and coming here. The prospect is that more land will be put under cultivation this season than during any year since the war. This is the true policy to follow, and other States will eventually see the folly of the course they have pursued in driving the people from their borders.

Our institution is in a very flourishing condition. Every room in our dormitories is filled, and our school rooms present a busy scene of earnest labor. In correctness of deportment, earnest attention to the instruction given, and politeness of general behavior, our students would not suffer in comparison with the best schools at the North.

Profane or vulgar language is never heard, and the pupils are uniformly obedient and respectful. Situated as they are under our watchful care, night and day, and completely cut off from all outside influences, we are able to mould them almost to our will, and their improvement is so marked and rapid as to be almost perceptible from day to day.

The religious work is exceedingly hopeful. The seed sown has already sprung up and borne fruit. Four converts were received into the church at our last communion, and there are twelve more we confidently hope will join us at our next communion, and still "the fire burns." On the 21st ult., Dea. Green Lemans, a member of this church, and a trustee of the University, passed away from earth, and the funeral services were held at the chapel. He was a man who was widely known and universally esteemed by both white and colored people. A large concourse gathered at the funeral. The exercises were very solemn and impressive, and these ignorant and superstitious people, laying aside their usual wild and fantastic customs, listened reverently, and were evidently satisfied that we had shown them a better way. We felt that a great victory had been gained over ignorance and prejudice, and so the event proved; for the very next Sabbath we were called to conduct the funeral of a little colored child who had died at "the quarters," and a more quiet and orderly funeral I never attended.

We are gradually but surely gaining the hearts of the people. The true policy to be pursued is to raise up a class of Christian teachers, and send them into every town and county of the State, and thus multiply our power a thousand fold. Our graduates are eagerly sought for by the most intelligent county superintendents, and preferred to even Northern teachers, because they can adapt themselves more readily to the wants of the people. A few years of such labor will accomplish more for the regeneration of the South than could ever be accomplished by legislation.

Christian friends don't become disheartened. Every dollar you put into this work is multiplied a hundred fold, and will return to your children in the greater material prosperity resulting from the elevation of the colored people of the South to their true position. Now is the time to sow the seed which shall yield an abundant harvest.

ARKANSAS.

From a Teacher.

School Law Repealed—Free Schools all Closed—A Normal School Needed.

This brief letter tells a long sad story—the repeal of the school law and the closing of the free schools. We have the ground on which to erect a normal school at Pine Bluff, and we know of no portion of the South where such an institution is more needed, or where it would do more good. We commend the appeal of the teacher to the thoughtful consideration of some liberal and wealthy friend of the colored race.

Our school matters in this State are rather chaotic. The Legislature has repealed the old school law, and failed to pass another, and the supreme court has decided that taxes are all payable in scrip. Our free schools are all closed. May some good Fisk, or Le Moyne, or somebody, find it in his heart to give the A. M. A. a few thousands to build a normal school here for the Freedmen, so much needed.

COMMUNICATIONS.

SOUTH AND NORTH.

BY REV. O. H. WHITE, D.D.

To one going South from the North or Northwest, great contrasts appear in the physical and moral aspects of the two sections. And the two great problems to be solved in our country, within the next fifty years, press upon his thoughts. These problems are connected with the Romanists and the colored race in these United States. On the right solution of these problems depends, in large degree, the success of both our civil and religious institutions. It has been the policy of Rome to bind the conscience and fetter the liberties of individuals and nations. And she is pushing in to take part in the solution of our great Southern problem. This fact complicates our work and the peril to our country. But the opportunity is now offered to the free churches of Christ to go in, by our civil and religious institutions, to take possession of the South, against this common enemy. If we fail to do this, it will, at least, greatly prolong the struggle now going on, and it may prove fatal to our cause.

We shall rise or fall in our civil and moral interests, just in proportion as the lovers of liberty and virtue cast into the seething caldron of the South, the salt of moral truth and intellectual culture. To perpetuate our Republic, in the true interest of it, the masses of the people must be made both intelligent and virtuous. The history of the centuries gone clearly proves this. When ignorance and superstition predominate, and vice holds carnival among the masses of the people, then, the beginning of the end of any republic will be reached. A free government cannot be perpetuated by a vicious people. The decline of virtue is but the evidence of an incoming servitude. The worst despotism sometimes hides its deformity under the name of a republic. Most of the ancient republics were such only in name. Part of the danger to our own, is in this very line. Some of those men in the South who talk the loudest about the Constitution and the rights of the people, are the very men who are ready to try their hand in the administration of affairs, for the very purpose of reducing a large class of American citizens to a kind of serfdom, little better than their former condition in slavery. These men are not now averse to the "Union," but they mean it to be a *Union* with power to advance the interests of the few, not of the many. As in the old republics, there were three slaves to one freeman, so now there may arise danger to the masses under the name of Democracy. And swayed under this name, the sceptre of despotism is often more terrible than in the hand of a known tyrant.

To watch and guard against this is the highest wisdom. The events of the late war opened the way to civil liberty for four millions of former slaves. These have come up out of the house of bondage ignorant, and with their moral sense, by the necessities of slavery, very greatly impaired, and with the most limited knowledge of civil government. They are just fitted to be used by demagogues and base men for the worst and most dangerous purposes. No thoughtful man can go through the South, and fail to see whither our ship of state and our ark of religion are drifting. We are not, to be sure, in any special danger of another war for the dissolution of the Union: nor, indeed, will there be any general war of the races of the South. But the selfishness of bad men and the political misrule in many of the States, are bringing the South into a condition that is increasingly perilous to the interests of both the Church and the

State. Some of the good men of the South begin to see it. But many of them "believed in slavery and hugged their own curse." They plunged into war for it; and because they lost, they are soured in temper and often violent in action. This is natural enough, but it is nevertheless very unwise. By this course they drive the Negroes from them more and more, while it would be for their own best interests to cultivate the most friendly relations. But many of them, in their folly, will insist upon keeping up a sort of running hostility and conflict, not only between the whites and the blacks, but, also, between the Southern States and the General Government, which is pledged to protect its citizens, irrespective of race or color. Nothing can be more fatal to the interests of the South than their mistake in this thing.

And it is evident to any fair observer that an entire change of sentiment and action on the part of these Southern people must be reached, before the best good of the South can be secured. And it is true that "the best friends of the South are those who are laboring most vigorously, patiently and wisely, to effect a change," in this particular. It will take time, patience and money to do it. And all the friends of justice and humanity must work on, with what they can command and bring to bear, in the circumstances which surround them. The chief hope for the North and the South is to be found in a true Christian education. The church and the school house made New England, and moulded the best society in the great West. And these alone can create and control a new and noble civilization at the South.

But the Southern people are not zealous to secure these Northern influences and institutions It is well known that the ignorant and degraded masses of any section of country do not generally understand their own needs, or care much for their own improvement. There is, however, a large exception to this at the South. Many of the Freedmen are very anxious to learn how to improve. To these the Christian people of our whole country must carry, as fast as possible, the best social and religious influences within our reach. The forces of the Gospel as seen and felt in a Christian education, are mighty for good to all men. But the States, as such, will do little or nothing for a special Christian education. Therefore, it comes back on the voluntary associations to see that this work is done. The most momentous issues for our nation, and indeed for the race of man, depend upon it. And now voices out of the Divine Word, out of the facts of Providence, out of the verities of the incoming future, come, on the morning and the midnight air, to both American and British Christians; saying, Awake, awake! put on thy strength, go forth, enter to take possession of the land, in the name of Immanuel, Zion's king!

And here it is patent to remark, that no one who has read the history of the past, and especially has visited those noble schools in the South, of which those at Hampton, Va., Atlanta, Ga., Montgomery and Mobile, Ala., New Orleans, La., and Nashville, Tenn., are but exponents of many others, which are doing equally important work—no man knowing the work of these schools and the churches connected with them, can fail to see the providence of God in the calling of the American Missionary Association to the field, and fitting it for the work to be done for the Freedmen of these States, and finally for the African race with other Christian societies in their own benighted land. And "it is never to be forgotten (in the other good done,) that the highest object of this Association is the conversion of souls to Christ. And certainly the Lord is, by the sheaves already gathered, summoning us to enter more diligently into this inviting field." To the

thoughtful, North and South, there can be no doubt that a positive Christian education for the colored people, and indeed all people at the South, as well as at the North, will be for the best good of the greatest number everywhere. And it is easy to discover that the policy pursued by the A. M. A. is greatly wise, and that the Gospel is the only true solvent of that antagonism of races and of interests, which has so long held us all in dread terror of the things possible to come, in our beloved country. If all Christians are faithful to their call and mission; if all lovers of virtue and good order know their day and are ready to do their duty; if all philanthropists dare to be true to their own heart life; if all patriots discern their opportunities, and will unite their energies to push in the forces of intelligence and truth, before it is too late, we may easily conserve the best interests of both the Church and the State. Let it be remembered forever, that this end can only be reached by bringing in upon the masses the power of the Gospel of the Son of God. This has reference to the whole man, the body, the mind, the very heart life. And it is the glory of it that it knows no race, no color, no time. Like the earth encompassing air, it encircles the globe and touches every child of the race for good.

THE SOUTHERN SITUATION.

A gentleman of Northern birth and sympathies, but who has spent a number of years in the South, sends us the following paper. We have no means of knowing the accuracy of all the opinions he expresses, yet we regard them as candid and reliable.

I am inclined to think that people of the North do not yet fully understand the troubles at the South. There is doubtless a disloyal element here, yet it is small and has less influence now than ever. The troubles at the South grow out of the fact that the political control is often in the hands of an ignorant and irresponsible class—mainly negroes. This might have been prevented had the whites been wise enough in the outset of reconstruction to have placed themselves in friendly political relations with colored people. But perhaps this was morally impossible. Our pilgrim fathers were unable to accept the liberal views of Roger Williams. They verily thought that he ought to be compelled to leave their company. These Southern men had grown up with the idea that slavery was the normal condition of the Negro, and this view had grown into a philosophy of races, that even yet is held by the great body of the white people. That thorough revolution of opinion, therefore, that would induce them to accept the political equality of the Negro, would, in the light of the history of the human mind, be more than we have a right to expect of them.

Then, too, it is a fact that our republican governments in the South have been rather poor affairs. We have had some good men in office in Alabama, but we have also had very many that were incompetent as well as corrupt men. Now I deny that the "carpet bagger" has been the main instrument in this result. Here in Alabama, although there have been some corrupt carpet bag officials, yet the great majority of them have been among the best officers that the State has ever had. Nor can it be charged that the native republican—the "scalawag," as he is called, has generally been incompetent or corrupt. Yet it is true that generally throughout the State, each succeeding election has resulted in throwing aside the best men in the republican party, and giving the control of the party more and more to unscrupulous and "low down" white men and negroes.

I, say then, that the troubles in the South do not grow out of a rebellious

spirit towards the Government of the United States or towards the Union. The results of the recent elections North worked a general restoration of the "old flag" to its once prominent place in the public gatherings of the people of the South. Inasmuch as our republican governments South had in fact taken all political power out of the hands of the educated classes, and given it into the hands of those who were incapable of using it beneficently, the elections North were regarded as showing a revival of good feeling towards the South, which the South was thankful to recognize. In a word, the grievance of which the white people of the South complain, and about which they feel indignant and often *mad*, is the fact that the intelligence and character and property of the country are remitted to the control of a government composed largely of an ignorant and often vicious rabble. And I will here add that the conviction is forcing itself upon the minds of intelligent and thoughtful republicans South that until other than race lines divide the parties we cannot have good government here.

I have said that I do not think the people of the South are inclined to be rebellious against the General Government. There is, however, a lawless class of whites in many localities in the South—that is, inclined to attempt to redress by violent means what they conceive to be their wrongs; and very many things that they conceive to be wrongs the Northern people do not hold to be wrongs. It should always be remembered that the Northern people have long accepted and become familiar with ideas that until within a very recent period were shut out from the South. Then, too, although the South has been within the last few years compelled to admit the advent of these ideas, yet our Southern republican governments have not been calculated to commend these ideas to the people. Thus it happens that the Southern people become indignant at some things, by which the North would scarcely be regarded as grievances. The habit of redressing supposed wrongs by violent and illegal means was fostered by slavery, and this habit the Southern people have not yet learned to abandon. It is a very bad habit, but we must not mistake it for rebellion.

MISCELLANEOUS.

THE JUBILEE SINGERS.

It might be supposed that nothing new could be said about the peculiar music of this remarkable troupe, but the two articles below are, as we take it, as original as they are truthful. What gives special interest to the last article is that it is from the pen of a scholarly gentleman of the same race as the Singers themselves.

From the Church Union.

The Voice of Ethiopia.

Long years have passed since we lived in Louisiana, and the impressions we received there have never seemed important enough to mention.

We remember the taste of that substance the Creoles call *Sero*—the contents of the sixth boiler of the sugar-house, a delicious nectar of which the inhabitants of our colder latitudes know nothing, as fermentation soon destroys its exquisite flavor; and the natives say that no one can enjoy it outside the limits of their own State.

Another little matter we call to mind. There was a negro girl, a coarse, hard-favored field-hand, who being lame was transferred to the kitchen, and being lazy was exposed there to the frequent reprimands of the household authorities. Near our window it was that Sally manipulated her pots and kettles, and her voice, remonstrating with the mistress, or maligning some gipsy of a chicken, came to our ears almost every hour of the day.

That voice! It never floated to us in poetry or song—Sally never sung—it never touched any higher subject than the business of the scullery, yet for these twenty years it has remained with us as

the standard tone of music, our highest conception of melody.

When riding along the levee, we have stopped to hear the refrain coming up from the negroes in the fields; a wild, touching sound, with a suggestion of this which the experts call quality; but the utterance, in its rich and flawless purity seemed the gift of the culinary drudge alone.

From that day we have had unbounded respect for voice; hardly a limit do we set to its kingdom. Its possible sway over the human heart is something solemn. There are voices which might accomplish almost anything. We see this mysterious power in the crowds of Orientals who fell prostrate before the golden-mouthed Chrysostom, and in the wrecks which strewed the shores of the Sirens. Its capacity for good or evil is beyond estimate.

But Providence seems chary of distributing this magnetic agent; for, since our return to the North we have not heard it again. We left it there with the treacle of the sugar-house. We have had a deal to do with choirs, have offered large sums for sopranos, but have never been satisfied. When New York ran wild over Miss Abbot, we went to hear her, and thought, "what a good singer if she only had a voice." When Parepa-Rosa sung the Star-Spangled Banner, we sighed (inwardly), Ah, if we could but hear Sally scold again at her overturned skillet!

Taking tea a few days since with Rev. J. Hyatt Smith, of Williamsburg, we were invited to attend the ladies to a concert. For the sake of the company rather than the entertainment, we went around to the New England Church. A pitiless night, but a crowded house. The Jubilee Singers. A colored troupe from the Nashville University. The dusky choir arose, and again we heard the voice! Not Sally's—she, poor girl, in the great jostle of the races, has long ago probably been crushed into the sod—but another unshaped, ungainly daughter of Congo—her name on the bills—Jane Jackson. She stood before the élite of the great city and sung her plantation ditties, and the whole mass of people stretched forward as if they had never heard a voice before, (likely they hadn't). A costly piano attempted to lend an accompaniment; it was almost ordered to keep still. God's instrument was there and man's machinery had to stand aside.

What was it? The music was as simple as that of the nursery, and the sentiment—well, here is a specimen from "The Gospel Train,"

> "The fare is cheap, and all can go,
> The rich and poor are there,
> No second-class on board the train,
> No difference in the fare!"

And yet at these words, two thousand grown up men and women, laughed and cried, and rose to their feet and shouted for more, and when after a while, Jane Jackson, with scarcely any tune at all, sung

> "Keep inching along, keep inching along,
> Jesus will come by 'nd by;
> Keep inching along, like a poor inch worm,
> Jesus will come by 'nd by,"

the audience gazed spell-bound at the dumpy figure before them, and listened as to notes from the upper land, we declare we never saw a crowd so absolutely entranced.

Understand, there was no attempt to show strength or volume, or to reach high notes; it was the tone, that was all; a clear, round, pathetic, indescribable tone, of Elysian sweetness; this was the thing which thawed down the stern matrons and the stolid merchants of Brooklyn like ice before an April sun. This is what caused Mr. Gladstone to honor these unknown minstrels with a complimentary breakfast, and that other Prime Minister of England, Mr. Spurgeon, to affirm that he had never enjoyed music so much.

When we want brilliancy and compass, we bring Jenny Lind and Nilsson from Sweden; but for real musical effect, we may have to turn to the opposite direction. In those same torrid lands where the richest flowers and the gayest plumage are, the human voice may yet be found in its perfection. It is a strange fact that our best music has never been rendered; we can think but not execute. Poor, deaf Beethoven has recorded strains of unearthly beauty, which no tongue has yet been found to adequately express. The Scandinavian can range, and the Teuton can write the score; but from Africa must come the voices to realize their conceptions, and impress their harmonies upon the soul.

From the Christian Recorder.

The Jubilee Singers.

As we sat enraptured with the strains of sweetest song that absolutely gushed up from the throats of the Jubilee Singers, we pondered upon the notable fact, that the chiefest of European composers were Jews, Mendelssohn, Meyerbeer, Halevy, Rossini and Offenbach—and we thought of the seeming possible connection between suffering and song. What people have ever suffered as have the Jews! From the most ancient times they have been subjected to the wickedest caprice of men and governments. The story told in the epistle to the Hebrews, has more

direct reference to them than to Christians. Indeed they may be written, "The Suffering Race." But what singers! From the day when Moses, the brother, and Miriam, the sister, sung and danced, as a race, they have led the world in song.

We, as a race, have had the suffering part; will we have the song part? Judging from the present appearance of the subject, we should not be surprised if the suffering Negro be in the future what the suffering Jew was in the past, a very prince of song—a kind of first fruits of which is seen in the Jubilee Singers. One solid fact brought to light by this Band—the importance of which cannot be overestimated in settling the question just broached is, that the Negro is already to be credited with the only original music the nation has produced. Say nothing of the kind. It is altogether, humanly speaking, as creditable in its measurement, as is the questionable hexameters of Moses, in apology for which it has been said by the author of Sepher Cosri, "That the Scripture poetry was of a nobler sort, not formed to tickle the ear, but affect the heart, by great height and elevation of the sense, together with lofty expression, whereby men were moved to attend to it, and to keep it in mind."

This music of the American Negro, as sung by the Fisk scholars, as we have said, is original—original in the height of its imagination, and in the depth of its weirdness—and is to be looked upon as such. Consequently it cannot be subjected to accepted rules, but must be allowed the greatest possible license—for it is original. We confess to great hopefulness of race, especially in the region of poetry and song. Like Israel of old, we have had the training—naught remains for us but to prove that we have the metal.

BAKER'S ISMAILIA.

It is thought that the review copied from the *Congregationalist*, and given in the last number of the "Missionary," fails to apprehend the precise position of Sir Samuel Baker in regard to the influence of commerce and the Gospel. We give below an extract from his book, showing his own ideas of missionary effort.

Lay Missionaries for Africa.

"A knowledge of agriculture with a good stock of seeds of useful vegetables and cereals, iron hoes, carpenters and blacksmiths tools, and the power of instructing others in their use, together with a plentiful supply of very small axes would be an immense recommendation to a lay missionary who should determine to devote some years of his life to the improvement of the natives . . . and much might be accomplished by lay missionaries who would at the commencement avoid theological teaching, until by other means they should have gained an ascendency over the minds of the natives. By slow degrees confidence might be established, and much may be effected by good examples."

CATHOLICS IN THE SOUTH.

The Catholics have begun a new and vigorous campaign among the colored people in the South, with the intention of making proselytes. They are reported to be establishing missions and schools in many of the States expressly for the blacks, and are devoting especial attention to the leaders, endeavoring to persuade them that if the Southern Protestants maintain caste in their churches and in their theological seminaries, it will be for the interest of the negroes to go over en masse to the Catholic Church. We have as yet no accounts of any marked success attendant on the missionary labors of the priests, and it is probable that the negroes will give them but little encouragement, as they escape being classed as inferiors in white church congregations by leaving them and banding together in their own. Northern Protestants, moreover, are rapidly providing them with as many theological schools as they demand.—*N. Y. Times, Feb.* 15.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—*Charles Buxton.*

When we read, we fancy we could become martyrs; when we come to act, we cannot bear a provoking word.—*Hannah More.*

POETRY.

SELECTED.

NOT LOST.

The look of sympathy ; the gentle word,
Spoken so low that only angels heard :
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes ;
These are not lost !

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To hurrying crowds who scarcely paused to hear ;
It is not lost !

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The child-like faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost !

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woful ways of sin;
These are not lost !

Not lost, O Lord ! for in that city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall clearly know
They were not lost !

FAMILY CIRCLE.

MY HEART IS NOT WILLING.

Some carpenters in New Zealand had erected a shop for carrying on their business. One of them, a kind-hearted man engaged a native to dig a garden for him. When the work was done, the New Zealander went to the shop for his pay.

Another of the carpenters, who was a surly tempered man, told him to get out of the shop.

"Don't be angry," said the native, "I have come to talk with Benjamin."

"But I *am* angry," was the reply; "I want none of your fellows here." So, taking the New Zealander by the shoulder, he abused and kicked him in the most cruel manner. The native made no resistance till the man had finished. He then jumped up, seized an ax from the bench, and flourished it over his head.

"Now, you see," said he, "your life is in my hands. You see my arm is strong enough to kill you, and my arm is quite willing, but my *heart* is not. I have heard the missionaries preach forgiveness. You owe your life to the preaching of the gospel. If my heart was as dark as it was before the gospel was preached, I should strike off your head in an instant." So he released the carpenter without injuring him.—*Missionary News.*

A NOVEL BOOT JACK.

An officer, on his return to England from India, related the following anecdote: Major Rogers had been out shooting, and had discharged all his guns, when an elephant made a charge at him from the skirts of the jungle. There was no help for it except to run, and for four hundred yards the major kept just ahead, feeling at every step as if the animal's trunk was trying to twist about his loins. A turn round a tree gave him a momentary advantage, which he made the most of by springing up into its branches—he was as nimble as a cat, and as strong as a lion. One foot higher, and he would have been out of the elephant's reach; but before he had time to draw up his legs the elephant had got him firmly clenched in the toils of his proboscis. Still Rogers pulled against him, thinking it better to have his leg wrenched from the socket than to fall back bodily into the animal's power. The struggle did not last long; for, to the delight of the pursued and the chagrin of the pursuer, the Wellington boot which the former wore slipped off, released the leg, and saved the life of poor Rogers. The dilemma, however, did not end here; for the elephant, finding himself balked of his prey, after destroying the boot, took up his quarters beneath the branches, and kept his anticipated victim in the tree for twenty-four hours, when the country postman happened to pass by.

Rogers gave him notice of his position, and soon help came, and the elephant was frightened away by tomtoms and yelling. Had this occurred in a deserted part of the jungle, the officer must have starved to death in the tree."

—*S. S. Visitor.*

As the organ never responds with its sweet sounds until its pipes are blown open by the air of heaven, so our lives will never give forth melody and harmony until our hearts feel the atmosphere of Christ's love surrounding them.

S. S. Visitor.

OBITUARY.

From a very interesting notice, signed "J. C. W." in the *Wheaton Illinoian* we extract the following item respecting the death of one of our former teachers.

ELIZA FLORELLA, wife of Mr. George W. Phillips, of Llano, Texas, and daughter of Rev. I. A. and Mrs. H. E. Hart of Wheaton, died suddenly at Llano on Jan. 14th. 1875, leaving her young and heart-broken husband to mourn the double loss of wife and an infant son.

Mrs. Phillips, the late Miss Eliza Hart, was born at Kenosha, Wisconsin, January 23, 1847; was graduated at Wheaton College with the class of 1869; and having spent four years teaching at Natchez in Mississippi, and in Brownsville, Austin and Galveston in Texas; was married January 19, 1874. As she had lived a Christian, so she died, leaving a deep impression upon the minds of the whole community where she died, of her having attained to an uncommon ripeness for a better world. Notwithstanding the inclemency of the weather, it being very cold and disagreeable for this climate, her funeral was attended by most of the people of the town, male and female, old and young.

RECEIPTS

FOR FEBRUARY, 1875.

MAINE, $201.40.

Blanchard. "A Friend"	5 00
Bluehill. Miss M. E. Johnson $5., Mrs. A. P. Johnson $2.	7 00
Buxton. Cong. Ch. and Soc. $8., S. Bixby box of C, and 50c	8 50
Camden. Cong. Ch., *for a student, Talladega C.*	24 20
Castine. Trin. Cong. Ch.	20 25
Cumberland Center. S. M. Ridout	1 50
East Otisfield. S. Lovell $2., S. M. $1.,	3 00
Litchfield. "H."	2 00
Ogunquit, Wells. B. Maxwell	30 00
Phillips. Cong. Ch. and Soc.	7 00
Portland. Wm. M. Marks' S. S. Class, High St. Ch., *for a student, Atlanta U.*	25 00
Skowhegan. Mary D. Paul	2 00
South Berwick. Geo. H. Fogg	20 00
Sweden. Cong. Ch. $10., I. E 50c	10 50
Waterford. Cong. Ch. and Soc $26.05 and Sab. Sch. $6.40 to const. REV. A. J. SMITH, L. M.	32 45
Winthrop. Mrs. Benjamin $1.50., I. W. $1., Cash 50c	3 00

NEW HAMPSHIRE, $301.92.

Bedford. Presb. Ch. *for Williston Sch.*	24 30
Bennington. Cong. Ch and Soc	31 68
Bristol. Miss A. F. Cass	5 00
Concord. "Friends," 2 bbls of C., Mrs. C. L. Gerould $3.50, *for Williston Sch.*	3 50
Dover. S. H. F.	60
East Jaffrey. J. C. and E. P. 50c. ea.	1 00
Exeter. "A Friend"	15 00
Fitzwilliam. Dea. Rufus B. Phillips	3 00
Greenfield. Mrs. Mary M. Foster $2., P. R. $1., Mrs. S. F. 50c	3 50
Groton. Miss Mahala Phelps and Parker Blood $5. ea.	10 00
Hancock. Mrs. H. W.	25
Hillsborough Center. John Adams	10 00
Keene. Isaac Rand $28.12, Joel Gates $2.,	30 12
Litchfield. Presb. Ch. and Soc., *for Wilmington, N. C.*	15 82
Lyme. Cong. Ch. and Soc. $45.60, and Sab. Sch. $14.40, to const. REV. E. P. BUTLER and B. C. NEWHALL, L. M's.; T. L. Gilbert $2.	62 00
Milford. Cong. Ch., *for Wilmington, N. C.*	35 00
Mount Vernon. J. E.	1 00
New Boston. Woman's Aux. Soc.	4 80
Pembroke. Cong. Ch. and Soc. bal. to const. DR. JOHN R. KIMBALL, L. M.	21 75
Pittsfield. John L. Thorndike	10 00
Temple. Isaac Kimball	5 00
Tilton. Cong. Ch.	8 00
Troy. M. W. W.	60

VERMONT, $305.22.

Cambridge. Madison Safford, $25. Dea. S. Montague $20. bal. to const. Gov. A. P. K. SAFFORD L.M., Mrs. O. W. Reynolds $5., Harlow Wires $5.	55 00
Chester. Cong. Sab. Sch. $19.40. and "A Friend" $10.60, to const. REV. J. S. CHAPMAN L. M.	30 00
Chester Depot. J. L. Fisher	10 27
Dummerston. Cong. Ch. and Soc.	33 08
East Hardwick. Cong. Sab. Sch.	50 00
Essex Junction Cong. Ch. and Soc.	6 00
Fair Haven. Cong. Ch. and Soc.	28 39
Hardwick. A. M. Amsden $5., Mrs. M. B. Amsden $2.	7 00
North Cambridge. Harry Montague	5 00
Pomfret. Seth Conant	2 00
Randolph. Mrs. Isaac Nichols	5 10
Ripton. "A Friend"	2 00
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West Berlin. Dea. D. Chandler..... 5 00
Williston. Ezbon Sanford 25 00
Windham. Cong. Sab. Sch..... 6 40
Windsor. Mr. and Mrs. J. T. Freeman.... 10 00

MASSACHUSETTS, $6,196.85.

Acton. Cong. Ch. and Soc..... 60 50
Amesbury and Salisbury. Mills Village, Cong. Ch..... 20 00
Amherst. G. C. Munsell..... 2 00
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Boston. Union Ch. and Soc. $21.68, "B. T." $20., "A Friend" $5., C. M. Barlow $3., A. P. B. $1. Miss A. R. B. 60c..... 51 23
Blackstone. Cong. Ch. and Soc. to const. Dea. James Hodgson, L. M..... 36 00
Boxborough. Mrs. J. Stone 10 00
Bridgewater. Central Sq. Cong. Sab Sch. $30., "A deceased Friend," $10., I.D. $1., 41 00
Brookfield. Cong. Ch. and Soc..... 16 00
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East Somerville. Franklin St. Ch. and Soc. 107 00
Enfield. Cong. Ch. and Soc..... 35 00
Fairhaven. Cong. Ch. and Soc..... 25 75
Fall River. M. E..... 1 00
Fitchburgh. Charitable Soc. of C. C. Ch.. 79 97
Framingham. "A Friend" to const. George Thompson, L. M..... 30 00
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Georgetown. "A Friend"..... 12 00
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Greenwich Village. Daniel Parker and A. O. Parker $5. ea..... 10 00
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Hardwick. Cong. Ch. and Soc..... 6 00
Holliston. Mrs. Mary M. Fiske $5. *for Fisk U.*—Mrs. N. A. R. 50c.—Mrs. D. K. Stetson $1. and bbl. of C. *for Savannah, Ga.* 6 50
Holyoke. Second Cong. Ch. and Soc 25 00
Lakeville. Cong. Sab. Sch..... 12 10
Lee. Cong Sab. Sch..... 75 00
Marlborough. T. B. Patch 10 00
Medfield. Ladies of Second Cong. Ch. $2.50 and bbl. of C 2 50
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Upton. M. W. Claflin $4., M. E. Chamberlin $1.20, M. J. Whitney, bbl. of C..... 5 20
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Goshen. Miss S. B..... 25
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NEW YORK, $2,234.90.

Albany. Ladies of First Cong. Ch. box of C., *for Chattanooga Tenn* .....
Binghampton. Mr and Mrs. C. Bean $10., Mrs. A. C. Preston $2., Mrs. F. W. Mather $10.25,..... 22 25
Brooklyn. "A Friend"..... 300 00
Brooklyn, E. D. New Eng. Cong. Ch. Sab. Sch. Miss. Ass'n $30. to const. William B. French, L. M. Mrs. M. E. $1..... 31 00
Camden. S. Sperry..... 5 00
Canandaigua. First Cong. Ch. and Soc.... 75 00
Coventry. Mrs. E. A. H..... 1 00
Crown Point. Second Cong. Ch. and Soc.. 10 00
East Aurora. Rev. R. M. S..... 1 00
East Palmyra. Mrs. Laura E. Dada..... 5 00
Eldred. First Cong. Ch..... 3 00
Fayetteville. O. D. B..... 1 00
Flushing. First Cong. Ch..... 49 65
Fredonia. Mrs. T. W. Stevens..... 5 00
Fulton Mrs. A. B. C. Dada $5., Almon Bristol $2., S. C. R. $1.,..... 8 00
Groton City. Mrs. F. B..... 1 00
Hamilton Second Cong. Ch. $41.10, O. S. Campbell $5.,..... 46 10
Honeoye. Cong. Ch..... 75 00
Himrods. Mrs. G. S. Ayers..... 5 00
Hume. Mrs. L. H. Pratt and others..... 1 50
Ludlowville. Sydney S. Todd..... 5 00
Moira. Cong. Ch..... 5 00
Moravia First Cong. Ch..... 13 00
Morrisville. Cong. Ch..... 19 70
Munnsville Thomas K. Rockwell 5 00
New Hamburgh. S. H. S..... 45
North Bergen. "A Friend"..... 23 53
New York. Hon. Wm. E. Dodge $100. Mrs. Wm. E. Dodge $50. *for students. Atlanta U* 150 00
Penn Yan. E. W. Mills..... 20 20
Randolph. Mrs. D. C Bush to const. Mrs. Carrie C. Fitch, L. M..... 35 21
Rome. John B. Jervis 25 00
Sherburne. Chas.A. Fuller and H. T. Dunham $5. ea..... 10 00
Syracuse. Rev. J. C. Holbrook $15., Mrs. S. J. White $5., "C." $1., ... 21 00
Tompkinsville. Mrs. Maria Snyder..... 2 00
Victor. Col. Melancton Lewis..... 1,00 00
Walton. First Cong. Sab. Sch. 88 99
Walworth. James Newhall Syracuse $15. A. D. Dewey, J. D. Dewey and S. W. Miller $5. ea. to const. Mrs. C. A. Pitcher L M 30 00
Warsaw. Cong. Ch..... 35 42
West Bloomfield. Cong. Ch. and Soc..... 70 35
West Camden. Miss Nancy Curtis 2 25
West Chazy. Rev. L. Prindle..... 2 00
West Salamanca. Rev. Wm. Hall..... 25 00

NEW JERSEY, $254 61.

Bloomfield. "An Orphan"..... 5 00
Colts Neck. Reformed Ch..... 5 00
Jersey City. First Cong. Ch..... 15 00
Newark. C. S. Haines $30., Miss Ida E. Haines $2., Dr. Thomas Lafon $10.,..... 42 00
Orange. Trinity Cong. Ch..... 160 23
Paterson. Rev. David Magie 10 00
Salem. W. Graham Tyler..... 17 38

PENNSYLVANIA, $212.65.

Cooperstown. Mrs. P. W. P. McCauley... 2 50
New Athens. A. B. McC..... 50
North East. Miss C. A. Talcott..... 1 25
Pittsburgh. Estate of Rev. Chas. Avery (Income)..... 158 40
Philadelphia. Benj. Coates $50., *for seeds for the Indian M*..... 50 00

OHIO, $920 06.

Akron. "Friends" $60., Fred. Schumaker, bbl. of Flour *for Selma Ala.*—L.A.D. 50c. 60 50
Andover. "A Friend" $6., A. Harmon and Mrs. S Stillman $2. ea..... 10 00
Ashtabula. James Hall..... 50 00
Bellevue. Cong. Ch..... 50 62
Canfield. Cong. Ch 24 00
Cincinnati. Rent, *for Poor at New Orleans* 96 18
Cleveland. H. E. Dickinson $15., H. Trautman $5.,..... 20 00
Columbus. F. C. Sessions, *for Indian M*.. 13 00
Collamer. L. F. D..... 50
Delaware. William Bevan 6 61
Edinburgh. "Member Cong. Ch."..... 30 00
Elyria. Estate of Samuel Brooks, by S. C. Brooks, Ex..... 140 00
Geneva. Mrs. S. Kingsbury 10 25
Greenfield. Wm. Smith $5.50, Mrs. E. McE. 50c..... 6 00
Madison. Central Cong. Sab. Sch. *for Selma Ala* 46 45
Mansfield. Edward Sturges, Sen..... 100 00
Maumee City. Mrs. S. C..... 50
Metamora. M. S 1 00
New Richland. Miss M. A Johnston..... 2 00
Oberlin. Mrs- Jane C. Miller $60. to const. Miss Harriet M Miller, L. M.— "Friends" $10. *for Macon, Ga.*, Herschel Reed $4 ..... 74 00
Painesville. J. T. B..... 60
Ravenna. H. C. Frazer..... 2 00
Ruggles. W. K. $1., I. G. S. 10c..... 1 10
Sandusky. First Cong. Ch..... 60 00
Sheffield. Cong. Ch. and Soc. $25., N. Day $10..... 35 00
Sheffield Lake. M. C. D 25
South Salem. Daniel S. Pricer $2., Mrs. M. S. and Miss M. M. $1. ea..... 4 00
Toledo. "Thank Offering,"..... 5 00
West Andover. Cong. Ch..... 60 00
Wilmington Mrs. N. S 50
Windham. T. Wales..... 5 00
Xenia. Mrs. Jos. Morrow..... 5 00

INDIANA, $21.20.

Huntington. Mrs. M. Embree..... 1 20
New Corydon. George Stolz..... 20 00

ILLINOIS. $668.70.

Atlanta. S. Y. Chapin and others..... 15 00
Aurora. First Cong. Ch. $52.88, N. L. Janes $5.25..... 58 13
Beecher. Rev. J. F. Smith..... 2 00
East Pau Pau. Cong. Ch..... 7 00
Elgin. First Cong. Ch..... 20 50
Galesburg. First Cong. Ch. $168 82—First Cong. Ch. Sab. Sch. $25. *for a student, Berea, Ky.*—First Ch. of Christ Sab. Sch. $21.60 *for a student, Tougaloo U*..... 215 42
Griggsville. J. Green..... 5 00
Highland. French Evan. Ch..... 20 00
Jacksonville. Thomas W. Melendy H. L. Melendy and M. C. Melendy $10. ea. to const. Rev. L. M. Glover, L. M..... 30 00
Kewanee. Mrs. J. A. T..... 63
Lisbon. First Cong. Ch..... 35 92
Lyndon. "Friends" *for Indian M* 6 00

Malden. E. N. Page 25 00
Marshall. Mrs. G. C..... 50
Morris. East Wauponsie Cong. Ch. Ladies Aid Soc., box of C. val. $50., *for Tougaloo U.*.....
Newark. Mrs. E. J. Farnham, Box of C. *for Tougaloo U.*.....
Onargo. Mrs. Lydia C. Foster..... 98 00
Paxton. "A Friend"..... 1 00
Plainfield. Cong. Ch. $27., Rev. E. Ebbs $5., 32 00
Plymouth. N. F. Burton..... 10 00
Quincy. Mrs. R. A. W 1 00
Rockford. Second Cong. Ch. $35., W. T. 60c. 35 60
Tonica. Cong. Ch 50 00

MICHIGAN. $653.03.

Ada. T. I. H..... 50
Allegan. Cong. Ch..... 16 58
Alpena. Julia V. Farwell *for a student, Atlanta U.*..... 25 00
Battle Creek. ESTATE of Wm. Bevier $350. by Mrs. Louisa Bevier, Ex.—Miss Florida Cramp silk banner *for "Temperance Volunteers," Macon, Ga.*..... 350 00
California. Mrs. M. B. Tanner..... 2 00
Detroit. Cong. Sab. Sch. $25. *for a student, Atlanta U.*—F. M. Sumner $11.,..... 36 00
Galesburgh. P. H. Whitford..... 50 50
Grand Blanc. Cong. Ch..... 11 00
Highland. Mrs. J. A. C..... 75
Milford. E. G..... 70
Otsego Lake. Rev. E. E. Kirkland and family 5 00
Three Oaks. Cong. Ch..... 5 00
Union City. Cong. Sab. Sch. $37.95 to const. J. S. DUNKS, L. M., I. W. Clark $25., Rev. H. C. Morse $5., Mrs. Webber $2., A. Lucas and family $2.05..... 72 00
Vermontville. First Cong. Ch. ($10. of which *for Emerson Inst. Mobile, Ala.*)... 35 00
Warren. "J. L. B."..... 5 00
Webster. First Cong. Ch..... 17 00
Wheatland. Cong. Sab. Sch..... 6 00
White Lake. Robert Garner and Wife.... 15 00

WISCONSIN, $34.35.

Bloomington. Rev. Chas. Willey,..... 10 00
Centre. Cong. Ch..... 4 50
Emerald Grove. Cong. Ch..... 9 05
Johnstown. Cong. Ch..... 3 55
Magnolia. "Two Friends,"..... 50
New London. Miss L. Eastman..... 1 75
Shopiere. John H. Cooper..... 5 00

IOWA, $115.50.

Davenport. German Sab. Sch..... 2 00
Des Moines. Cong. Sab. Sch. *for Selma, Ala.* 25 15
Elk River. Cong. Ch..... 3 34
Gilman. Cong. Ch..... 4 20
Grinnell. J. B G 60
Keokuk. Mrs. E. M. Wilson..... 5 00
Lima. Rev. S. D. Helms and others..... 3 20
Manchester. Cong. Ch..... 16 05
McGregor. Woman's Miss. Soc..... 23 11
Monticello. Cong. Ch. and Soc..... 7 85
Oskaloosa. Rev. Asa Turner and Wife.... 20 00
Riceville. Individuals, by Miss Douglass.. 5 00

KANSAS.

Wabaunsee. Cong. Ch..... 5 00

MINNESOTA, $66.40.

Anoka. Mrs. E. C..... 25
Duluth. Pilgrim Cong. Ch..... 11 95
Medford. Cong. Ch..... 4 50
Minneapolis. Plymouth Ch..... 18 63
Ottawa. Mrs. H. S. Disbrow and daughter, *for Indian M.*..... 10 25
Winona. Cong. Ch..... 20 82

NEBRASKA.

—— "A Friend"..... 30 00

NEVADA.

—— E. W. S..... 5 00

DAKOTA TER.

Yankton. Woman's Miss. Soc., *for a student, Atlanta U.*..... 51 86

CALIFORNIA.

Oakland. Mrs. C. Richards..... 25 00

WASHINGTON TER.

Skokomish. Cong. Mission Ch. of Christ $16.65, Rev. Cushing Eells $5..... 21 65

DELAWARE.

Felton. Zalmon Dewey..... 2 25

MARYLAND.

Baltimore. T. D. Anderson 101 00

WEST VIRGINIA.

Elm Grove. Helen M. Atkinson. *for a student, Atlanta U.*..... 25 00

KENTUCKY.

Louisville. Rent..... 450 00

TENNESSEE. $825.25.

Chattanooga. First Cong. Ch..... 51 50
Memphis. Le Moyne Sch. $352.20, Second Cong. Ch. $25..... 377 20
Nashville. Fisk University..... 396 55

NORTH CAROLINA. $124 35.

McLeansville. Cong. Ch..... 8 00
Wilmington. Williston Sch..... 116 35

SOUTH CAROLINA, $221.60.

Charleston. Avery Institute..... 218 60
Columbia. Prof. F. P. Brewer..... 3 00

GEORGIA, $752.24.

Atlanta. Atlanta University $261.05, Pub. Sch. Fund $325. Rent $18..... 604 05
Bryan Co. W. C..... 50
Griffin. M. H. S..... 50
Savannah. Freedmen..... 147 19

ALABAMA, $714.45.

Mobile. Emerson Inst..... 239 51
Selma. Pub. Sch. Fund..... 484 94

MISSISSIPPI.

Tougaloo. Tougaloo University,..... 164 00

MISSOURI, $14.

Kidder. S. C. Coult 5 00
La Grange. Rev. John Schaerer..... 3 00
New Florence. John Jeffers..... 5 00
St. Louis. J. W. K 1 00

LOUISIANA.

New Orleans. Straight University..... 55 00

TEXAS.

Goliad. Rev. B. C. Church..... 33 33

—— ——..... 1 00
Blooming Grove. J. G..... 1 00

ENGLAND.

Liverpool. Mrs. John Cropper..... 27 50

Total, $17,615.31

Total from Oct. 1. to Feb. 28.....$79,805.23

WM. E. WHITING,
Asst. Treas.